

THE LIFE AND DEATH OF IESVS CHRIST.

In part:

Summarily comprising his INFIRMITIES
and SORROWES, &c.

In a Sermon preached before the KING'S
MAIESTY at ROYSTON in October last.

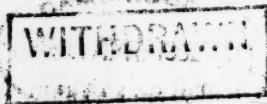
BY
SAMUEL WALSALL Bachalour in
Divinity.

*Cui insitum vinhum, quam illi, qui si non moreretur ego
non vinerem? Bern.*

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47290



The Copie of the Epistle, where-

with the Sermon was presented to the KING.

MOST EXCELLENT MAESTY.

T pleased your HIGHNESSE, of late, hauing (while it was inuttering) gratiouly aluected, and so in effect produced this obscure, and indigested Sermon, afterward to require a copy of it. Herein to my seeming not vnlike that * King of Starres the SVNNE which, hauing by * *Macrobus*. vertuall influence resoluued a MORNING CLOVD, into a kindly showre, by an attractive power prouoketh it vp agayne in vapour. In vapour I say, and may well say: as justly fearing, that this Sermon howuer by vertue of so gratiouis irradiation, in the fall it might happily seeme a showre not altogether vnkindly; yet in the rise, it will proue a weaker vapour; and be repelled even from THE MID-
DLE REGION of approbation. To which notwithstanding it humbly tendereth, and may if thither come it is the vtmost terme of this poore VAOVRS ASPIRING. But of so farre comming I haue no reason to presume: rather to feare it will fall in the rising. Onely, PHILOSOPHY ministers mee some comfort, suggesting, that causes CONSTITUTIVE are likewise CONSERVATIVE: which Theologie seconds, teaching, that what the SUPREME Power (on Earth immediatly deriuing it selfe to Princes) brings into Effe, it maintaines therein. And indeede further, albeit at first in conscience of

~~the A V R H or his disabilities my pen dared not ad-~~
~~venture yppon the paper, which shoulde present it~~
~~selfe to the view of a M O N A R C H , so mighty in Do-~~
~~ministracion and Judgement, that in all mens judgement~~
~~he is mightier in the latter; yet at length making a~~
~~virtue of necessity, I be-thought me, and haue since~~
~~effectually felt, that so Christian a PRINCE as his~~
~~command in Ciuill performances, is like the Gos-~~
~~pells in spirituall dueties: it enables to what it com-~~
~~mmands. Whereof the P o e t gave mee the hint —~~
~~I was then quicke — and if I may bee bold to~~
~~vslutpe his speech.~~

Non habeo ingenium: Cæsar sed in suis; habebo.
Or though I am (as indeede without this command
enabling, I am) utterly destitute of al ingenious con-
ceit; yet your MAIES TIES zeale to CHRIST
IES VS his LIFE AND DEATH, so expressly
signified, will accompt that ingenious enough,
which stiuies to bee zealous. Of this zeale to shew
some further testimony, I ceasse not to powre
out my soule in daily prayer for your

MAIES TIE.
Your obayant & penitent sonne, whoe
by edict of His Highnesse is sent to you by me, to do
what he can to shew your zeale to Christ
IES V S his LIFE AND DEATH, in
the world, to the peare of all men, qui docet, abducet,
conuict, et perficit, quicquid in illis est. — Your
obayant & penitent sonne, whoe is sent to you by me,
Prædictor indigissimus
to shew your zeale to Christ
IES V S his LIFE AND DEATH, in
the world, to the peare of all men, qui docet, abducet,
conuict, et perficit, quicquid in illis est. — Your
obayant & penitent sonne, whoe is sent to you by me,

SAMUEL WALSBALL.

To the Reader.



His my first trauaile, in Ennies eye not
more misshapen then in mine owne; which
nor aduise though mature, nor entreatie
though urgent was able to bring forth, as
shunning light; *Suspicions Feare*, and
Clamorous Calumnie, two violent Mid-
wives haue drawne out in dias luminis
auras. Feare suggested, that, copies of the Sermon being al-
ready extorted, it might chance without my knowledge bee
PRESSED (so I presently apprehended it) TO DEATH:
which (were I touched with ordinary regard of reputation)
might haue made deeper impression of griefe in mee, then of
letters in the paper. Calumnie commenched an action of am-
bitious presumption against mee, which though I presume mine
actions will not beare, yet required it some assertion. To stoppe
the detracting mouth; or, if not, to set it wider open, see here I
haue exposed this (terme it at your pleasure) to viewe, to cen-
sure, and had sooner, had the PRINTER sooner dared adven-
ture his Mart. The indifferent Reader will easilly consider, it is
not a iust tractate, but a Sermon confined to an hourre-glaſſe.
The fauourable, or charitable Reader, while I handle
CHRISTS INFIRMITIES & SORROWES, will
not heape Sorrowes upon mee by rigourous heany censure, but
with inclinable fauour will support mine infirmitiess; at least
with charitable construction will interprete the Slips of the
Author, as of one oppressed with the weightines of the subiect.
To my poore, Poſſe, I haue indeavour'd with ſuch variety to
teper it, as that in the former part, there are DOCTRINAL
points for the judgment to feede upon, and in the latter here is
PASSION to worke upon the affections: the Lambe, that
cannot dine into that deepe, may ſwade in this ſhallowe. Against
the malignant Readers Virulence, I prepare my Stomack
with this counterpoison of reſolution, that how-euer, I haue
preached (that which Saint Paul accounts a glory) I ES VS
CHRIST

THE EPISTLE.

CHRIST and him crucified: and I arm me my selfe with
the conscience of mine owne humble ambition, the baser
clime whereof was this, nor to be witerly condemned by the
judicious sentence of a ROYALL JUDGE. In this poine
I am deeply PROTESTANT; that for Printing it, of mine
owne disposition, I was an utter RECVSANT: both because
a matter of Devotion is not so fitting this Age of Controversies,
or of sores; as also for, that I conceited mine owne weaknesses
with strong apprehension. But the reasongs afores specified have
prevailed with mee so farre, as to cause mee stamp this. * R.
nder mettall, and cast my Vise (Talent I haue none) into
the publike Treasury. This much withall I must desire thee
gentle Reader, to be aduertised: that while my stile submits
to the vulgar reach, and I strue to apply the soneraigne balme
of CHRIST S PASSION to the wounds of each Readers
conscience, I haue inserted much familiar, homely pbrase, and
(givē mee leue to take up another Metaphore) haue clad
this body in courser weedes, and stripped it of those comely
vayles of complement, that sued the prelence in which it
first presented it selfe. Yet this one more: take notice of mine
ingenious acknowledgement, that here I haue feld much wood
ouer other mens groundes to edifie withall; but yet so pevered
and squared, and hammered it with mine owne invention, and
framed it with my methode, as I suppose the owners, (though
good enditers,) cannot bring in evidence of theft against mee

Tantum erat, si forte tanti, Vale in eo,

quem tibi prædico.

Cantabrig: CORP. CHR. C. C.
Anno salutiferi partus. 1606.

Februar. 19.

S. W.

The Life and Death I E S V S C H R I S T

Esay 53.4.

The text.

*Surely he hath taken our infirmities, and
caried our sorrowes.*



Hose three things, which are wont to make audience and mooue attention to any saying , namely ; ^{The intro-} the Author, if he be eloquent and of esteeme ; the Matter , if it be important and of consequence ; the Manner, if it be compendious and with breuitie : those all doe here ioyntly meeete in this passage and text of Scripture , and all in so effectuall and ample manner, as that any one of them (I can truely say) may challenge , both of them (I dare boldly say) doe deserue an attentiuue audience, and a reuerent attention. For if we are accustomed to heare with attention , or read with delight the liues of worthy men , though reported with tedious discourse , or written in voluminous Histories ; and that by worthlesse Authors : behold in this one discourse of holy Historie, compiled by that propheti- call Historian and Euangelicall Prophet , <sup>a Hier. pref.
in Esai.</sup> an Euangelist rather then a Prophet, the Prophet *Esay*, whose stile is ^{b Ibid.} *Flos Sermonis*, the flower of speech , a flou- rishing speech : by him here in ten words is repor- ted and written the life and death. Of what man ? of

B

fo

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so worthy a man, as is both God and man: the Life and Death of him, who is both in life and in death aduantage; yea more, who is the life of the living, and the death of death, CHRIST IESVS. I say, CHRISTS life and death; a life feebled with naturall infirmities; a death caused by violent sorrowes; yet that so feebled, and this so caused, with such infirmities, and by such sorrowes, that those were not forced vpon him, for the text sayes, *he hath taken them*: and in these he fainted not, for the Text sayes, *hee carried them*. Milde was his life, and his death quiet, though that laborious, and this dolourous; the very time of his birth presaging so much: Since this Prince of Peace was then borne, when all the world was at peace, to tell vs he should be milde and meeke; he was milde and meeke, he tooke our infirmities: this man of sorrowes was then borne, when all the world was taxed, to tell vs he should be taxed and burthened; he was taxed and burthened, he caried our sorrowes.

The parts in
general.

So that in this Scripture as in a Glasse, wee may behold both the *Bethleem* stable, which Saint Jerome extolles aboue the Romane Capitole, and we may behold the mount *Caluarie*, which the Fathers parelllel to the garden of *Eden*: behold here the brightest night that euer was, at *Bethleem*, where the Sonne of Righteousnes shined, while the Sunne of the Firmanent did sleepe: and behold here the gloomiest day that euer was at *Ierusalem*, when the Sunne of the Firmanent hid it selfe in darknesse, because the Sonne of Righteousnes offered himselfe in sacrifice: behold

* *Nocte:Luc.2.*

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behold here a Christmas day, or a *Natus est*; and behold here a good Friday , or a *consummatum est* . a taking, and a carrying : an assumption , and a passion. For so likewise in the eight Chapter of Saint *Mathew*, this very Text is alleaged , and thus rendred, *ελαβε καὶ ἤλεισεν*, he tooke and he carried ; he tooke our nature and defects, proper to our nature, and those were infirmities : he carried our sinnes , and penalties due for our sinnes , and these were sorrowes : there ^a was the assumption , and here ^b is the passion ; ^{Fulgent. ad Trajim. L.3.} two degrees of Christis humiliation.

In the taking or assumption (for so the Church-
The speciall
Bible reads it, he hath taken , and so the originall points.
word *N A S A* beares it, and so *S. Mathew* turnes it)
in this I say three particulars are chiefly remarkable,
first the condecencie or fitnesse , *he hath taken them*,
therfore it was fit he should take them ; a fit assumption :
Second the generalitie or extent , *he hath taken our infirmities*, that is, all our infirmities ; a gene-
rall assumption : Third, the cause or motiue, his own
loue, *he hath taken them*, they were not imposed ; a
louing assumption . In his carying or passion I ob-
serue three degrees ; First his paine in the word *sor-
rowes*, otherwife translated *paines*: a painfull passi-
on. Second, his patience in the word *carried*, he car-
ried them even as a Porter does his burthen (for so
both the Hebrew *S A B A L* in *Esay*, and the Greeke
εἰδότης in *Mathew* doe import) a patient passion :
third, his compassion in the word *Ovr*, *our sorrows*: ^b *S. Bernard* ^{Ser. infer. 4.} ^c *I ebd. patens.*
a compassionate passion. In summe , as

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speaketh, while he liued; *Passiuam actionem habuit*; he tooke our infirmities: when he died, *Passionem actionem sustinuit*, he carried our sorrowes; tooke those fitly, generally, louingly: carried these painfully, patiently, compassionately.

The first ge-
nerall part.

I.
Fitnesse of ta-
king.

*Dicit. hoc de
Elia.

Obiection.,,

To begin with the first, as in the creation of man, God made man like himselfe, by stamping in him the image of his owne nature: So in the redempcion of man, God made himselfe like man, by taking on him, the infirmities of our nature. And looke how God by way of dirision speakes of *Adam*, *Ecce Adam*, behold the man, is become as one of vs. *Gen. 3. 22.* The same may we rightfully pronounce, of the second *Adam*, God incarnate, *Ecce Adam*, hee was a man vnder infirmities euen as we are. *Iam. 5. 17.* For well do Diuines obserue C H R I S T, to haue partaken of euery state of man, and therefore as he had of the state of innocence, exemption and immunitie from sinne, he had of the state of Grace, exuberance, and excellency of gifts, he hath of the state of Glory, Clearenesse, and Blessednesse of Vision: So likewise he was to take of the state of corruption, a nature of infirmitie, and infirmities of nature.

This is a hard saying indeede. The Scripture tells vs, that at his presence, the foule Spirits trembled: at his rebuke, the boisterous Winds calmed: to his feete, the pliant waters submitted themselues for supporters: and that now he sitteth at the right hand of the Throne of the Maiesty in the Heauens. This the Scripture tells vs; and do you tell vs, that he was bred.

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bred, and was borne , and was brought vp in , and was broken with infirmities ? The Creation was an easier worke , Iussit & gesset a word and a worke , and yet hee tooke strength vpon him to effect the Creation . The redemption of man is a hard worke , Multa tulit, fecitque , he was to beate Paines , and worke Miracles , and yet does hee take weakenesse vpon him , to accomplish the redemption of man ? Lord I s v s , if thou cōmest to destroy the workes of the Deuill , and to swallow vp death in victorie , a man would thinke thou hast reason to girde thy selfe with strength , and be well appointed , and not to be clothed with weakenesse , and to disarme thy selfe . Wilt thou our Samson , and our Captaine against the spirituall Philistines , suffer the hayre of thy strength to bee shauen off ? wee thy followers may well cry out in this storne of daunger ? ^b Mai ster , carest thou not that wee perish ? Mar. 4.38. saue vs or wee perish : rise vp Samson , the Philistines are vpon thee , rise up , rise up , and put on strength , O arme of the Lord . Esa. 51.9.

To affoyle this doubt , we are to consider , that ^{Answer.} God his wayes are not as Mans wayes , but God his strength is made perfect in Mans weakenes , nor hath C H R I S T with his strong arme , but with his holy arme hath he gotten himselfe the Victorie : nor hath this Combatant encountered , and conquered that strong armed man , that huge Goliath the Deuill , with the sword and brigandine of Saul ; but against a Helmet of brasse , and a coate of Maile , he

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hath taken the staffe, and slinge of *Dauid*: the staffe
being the infirmitie of his flesh; a slender staffe to
rely vpon: the sling, the ignominy of his passion; a
sling to cast his life frō him. This King of Righteous-
nesse would needes become a subiect to infirmities.

Which infirmities as it is questionles he did take,
^c *O b id infirm:* so was it fit and requisite he shold take. First prop-
ositi^a a. suscep*ter finem incarnationis*, to pay the price of ransome
v*minus esent* for our captiued and intrallled soules , and ^c to
i^dem *Fu g. lib.* strengthen our frailty, and ^d immortalize our morta-
lity. Secondly propter *finem incarnationis*, to demon-
strate the trueth of his assumed humanity ^e and to
underprop the weakenesse of our declyning faith.
3. ad Trafim. Thirdly propter *exemplaritatem virtutis*, to exempli-
fie mildnes and meekenesse by himselfe, as if he had
cried in this manner ^f if you cannot obey me com-
manding, yet follow mee proceeding, I haue taken

28. 24. your infirmities, take ye one anothers , and learne
Iva. 2. 2. d. c. 1. of mee for I am meeke. So many of mine infirmi-
nov. Nazin. ties, so many engines of battery , to beate downe
in passi. *Vt nostrā hanc* the kingdom of your pride. A fourth reasoun is, prop-
fragilem natu- ram *quasi manu ter fiduciam accessus*, hereby to giue vs confidence
ad immortali- ^g of accessse vnto the throne of grace , that nowe
tatem posset e ducre *Lact.* in since wee haue a H I G H P R I E S T , who is tou-
chet with the feeling of our infirmities *Hebreu. 4.*
bit. 4. 13.

^e *Quomodo*
discipuli cre- 15. We haue entrance with confidence by faith of
derent suisse him. *Eph. 3.12.* Now we may like *Elias* mount vp
moriturum, nis to heauen with a fire chariot of zeale, and now wee
morituri tristi- tiam compres- may like the foure and twenty Elders hauing golden
sent? *Ambr.* in *Viols full of Odours*, fall downe before the lambe,
Luc. l. 10. c. 22.

Iva. 2. 2. 2. 20. 21. and
Chy in Mat. hō. 8. 4. ^f *Si pricipientem sequi non potes, sequare antecedentem.* *Lact. in-*
fit. 4. 16. *Patientem docere non potest,* ^g *Subiectus passionibus non est.* *ibid.*

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and now like the Cherubins flutter with our wings displayed and spred about the Mercie-seat. Such trust haue wee through CHRIST to GOD-ward. For can we thinke he will repine to giue vs his mercies , his bounties, who hath daigned to take our frailties, our infirmities ? & can we doubt he will be *mercifulis* and compassionate, who we know is *misericordialis* and of like passions ? doe wee then grone vnder the burthen of our infirmities ? the Apostle tells vs, wee haue a high Priest, who is touched with the feeling of our infirmities , and the Prophet tells vs, wee haue a Sauiour , who hath taken vpon him our infirmities .

And certes , if the Logick rule faile not , to take ^{2.} The extent ours is to take *All* ours : and here the rule failes not, stil. hee hath taken *All* our infirmities ; all spirituall, of which *Esay* principally speakes, al corporal to which Saint *Mathew* applies it .

Strange, very strange doctrine, may some man reply, and fitly replie, to burthen CHRIST with *All* our infirmities ; *All* of Soule, *All* of body. The Schoole-men ascribe ^h all fulnesse to him , fulnesse of sufficiency, fullnesse of prerogatiue , fullnesse of plentie, ^{num rostatis et copia bona.} ^h *Omnimodā plenitudinem* fullnesse of influence : and it is a ⁱ received rule, ^{i Chry. in Ioan 2. hom. 21.} that, what is made by miracle , is more perfect then that is made by nature or arte, as CHRISTs wine in *Cana* was the best wine . And can we then surmize that CHRISTs soule so fairely full, now invested with all rich habits of grace , and (as the schoole teacheth) inioyng blessed vision from the instant of his

Obiectio.

con-

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„ conception , was tainted with guilt of sinne , was o-
„ vercast with clowd of ignorance , was disquieted
„ with rebellion of lust ? can wee once imagine , that
„ CHRISTs body so miraculously made , now clad with
„ incorruption , and enriched with glory , and clarified
„ with beauty , was euer affected with malady , or en-
„ feebled with infirmitie , or noted with deformity ? doe
„ we euer read that CHRIST lay languishing in a Con-
„ sumption , or swolne with a Dropsie , or lame of the
„ Goute ? how then is this true , that he hath taken all
our infirmities ?

Answer.

I answere : He hath taken them all ; but with dis-
tinction . For let not the covetous man (that inlargeth
his desire as the Hell) thinke CHRIST tooke his cove-
tousnesse ; hee was onely covetous of our saluation :
Nor let the soule (which is blemished with staine of
sinne) thinke hee tooke sinne or staine ; this *Israelite*
was without guile , and this Lamb was immaculate :
Nor let any man thinke his body , which the holy
Ghost had shaped to become a Sacrifice of a sweete
avour in the nostrills of G o d , and which is person-
ally vnitied , was euer disfigured with blemish , or
distorted with mishape , or distempered with diseas-
es ; this frame was proportioned in most equable
Symmetry , and Correspondence of parts , and ^a the
wood of this Arke was exempt from corruption .
Although we are wholly corrupt , like the City of Je-
rusalem , from the sole of the foote to the head there
is nothing sound in it . Esa . 1.6 . Yet CHRIST is wholly
pure , more pure then the bodie of Absalon , from the
sole

^a Theod. dial.
year. c. 19.

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sole of his foote to the top of his head there was no blemish in him. 2 Sam. 14. ^a Saint Jerome is bold to auerre , that his countenance caried hidden in it a star-like brightnesse, which revealing it selfe made both his disciples to followe him at the first sight, and his apprehenders to fall back-wards to the ground. No: wee must distinguish of infirmities, there are according to Damascen *αδιάραστοι* or *τελείωται* which Saint Austin expoundeth miserable, or damnable ; according to Bonauenture *possibilitatis* or *inordinationis*, which Aquinas phrafeth Penall or culpable : Simpla *Vetus* or *dulpa*, saies Lombard, there are infirmities, either painfull without sinne, or sinfull with paine ; C H R I S T tookethose, not these. Those for in all things it behoued him to bee made like vnto his brethren. Heb. 2. 17. Not these, for he came not in sinfull flesh, but in the similitude of sinfull flesh . Rom. 8. 3. Againe, penall infirmities are eyther *detractibiles* (it is a Schoole-term) or *indetractibiles*: they are either personall to some men, as to be borne lame , or naturall to all men, as to be borne weake ; C H R I S T tooke these, not those. These, as being evidences of his humanity : not those, as being impediments in his function.

For instance of C H R I S T s defects and infirmities if we suruay his outside, behold , his birth was ordinary , was meane , was meaner then ordinary, was extraordinary base: *Verbum non poterat fari verbum* cries Saint Austin , the Word an infant, a poore weake infant : the bread of life borne in Bethlem , which is by interpretation, the house of bread,

C

but

^a In Psalm. 44.
Explan. ad

principiam.

quiddam sive-

rum, ibid. for-

ma eius lateti

coloris decore

illius sit & insig-

ni flatura prece-

minuit. Cassiod

in Psalm. 45.

Instance in in-
firmities out-
ward.

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but such a poore house of bread , that there was scarce any bread in the house : he was made lower then the Angels , true indeed , for he was consorted with the beasts that perish : his birth (to say no more) so meane , that *Herod* and all *Jerusalem* had little reason to be troubled at the newes of it , and the wise-men who purposely iourneyed from the East to present gifts to a babe in a manger , a man would thinke these wise-men to haue beene men none of the wiest . In his life , behold , when he was to pay tribute , he was faine to fish for money , hee went in a coat without a Seame : we read he begged water to drinke , a loafe and a fish his best cheere ; this was his wealth : his owne kins-folkes went to lay hands on him , thinking he had beene out of his wittes ; here was his esteeme : for infirmitie of bo-die , he was weary , *Ioh. 4. 6.* he was hungry . *Mattth. 4.*

^a Ignat. ad
Trall. ep. 2.
Infirmities in-
ward, as

^{1.}
Ignorance.
^b Damas. ep.
ep. 4. 3.
Naz. 2. 1. de fil.

2. he thirsted , *Ioh. 4. 7.* he wept , *Ioh. 11. 33.* In a word , ^a στρεψασθες και ιηπερουντο , hee was compassed with infirmitie , *Heb. 5. 2.* Search we now his inside and soule : in that we shall finde ignorance . For so ^b the Fathers teach , and so himselfe professeth , he knew not the day of iudgment ; but yet with distinction , he had ignorance not of euill disposition , or mainteining false opinions , but of pure negation : not vincible ignorance , or of things he might know , but invincible : not priuatiue ignorance , or of things he ought to know , but meere *nescience* : in briefe , ignorance , *integritatis non somnis meram , non crassam* , he had simple ignorance , and not sinfull ignorance .

^{2.}
Sadnesse.

C H R I S T had sadnessse , for so himselfe witnesseth
of

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of himselfe, *My soule is heauy to the death*; *Matt. 26.*
the word is *μεινυρος* heauy round about : so that he
was really sad [heauy] and extensiuely sad [round
about] and intentiuely sad [to the death] such an
intention of sadnessse, as neuer felt man aliue , euen
to the death, not vntill, but vnto death , my soule is
heauy round about vnto the death. But yet with dis-
tinction he had sadnessse as a temptation or afflictio,
not as a sinne or transgression: and that temptation in a *Turbantem*
respect of the first motions, not as the second, so as he *no* perturban-
was ^a affected, but not disturbed & ^b disordered ther- *tem. Bon.*
with in his ^c inferior & sensuall will, not in his superi- *b De refutatu-*
or & reasonable will : or in his ^d *θελωνος* and naturall, not ^e *Velleitate*
in his ^f *εγκαιον* and deliberate will : and if in his superi- *potius quam*
or , reasonable, and deliberate will he was sad , hee *voluntate.* *Bell.*
was therefore sad because he ^d would be sad, if it be ^d *Bern. Ser. de*
said, he was troubled, *Iohn. 13. 21.* it is expounded ^e *pass. & Aquin.*
he ^e troubled himselfe, *Iohn. 11. 33.* nor was his sad- ^f *it agacēv*
nessse ^f ruling reason, but ruled by reason : nor was it ^f *Subiaceat, nō*
in respect of the end, which was redemption , but of ^g *presidens. Bon.*
the obiect, which was death : in briefe, he had pain-
full sadnessse, and not sinfull sadnessse.

CHRIST had feare, for so the ^g Fathers teach, & ^h Iust. *Mart.*
so himselfe bewrayeth, while he prayes the cup may *dial. apd. 750.*
pasche frō him, & praiest most passionatly as *M.athew* *Ambr. 2. de*
26.39. reports it, *O my Father*, as *Marke 14.36.* re- *fid. 3 Dam. 280.*
cordeth, *Abba father*; *Abba*, ⁱ the language of the ^j *Hier. Aug.*
tender infant to his deere Father , and yet to make it ^k *Idem quod*
more effectuall by ingemination, he saith, *Abba Fa-* *laimē pappus*
ther, if it be possible (so it is in *Mathew*) I , but it is *Et Psalm in Mar.*
not possible ; yes, all things are possible vnto thee,
(so *Saint Marke hathit*) O my Father, *Abba Father,*

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takethis cup from mee. Sure as for sadnessse he did
Mar. 14. 33 as ^{as} porreiv and willing'y fainted : so for
feare he did ⁱⁿ bap^{le} Leda, and was euuen astonished; but
with distinction, he had naturall feare, not horrible
such as the damned haue. And that onely ^a Secundū

^a Hier in Mat.

26.

^b Aquin.

*c Non ex nolle
absoluto, bene
ex conditione-
to. Brh.*

*a Vit destructi-
ua, non reparatiua. Brus.*

CHRIST had anger, while he scourged the buyers and sellers out of the Temple; but with distinction, he had anger rather ^c as a will desirous to punish sin, then as a passion: if so, yet as it is a passion of ^d detestation, not of reuenge: anger not like ours, preuenting his will, but following his will: anger ^e Per zelum non per vitium, inordinate anger did not possesse him, but the zeale of GOD his house did late him vp: in briefe he had zealous anger, and not sinnefull anger.

And such like, Anger, Feare, Sadnesse, Ignorance, all infirmities he tooke, which were not vnsueme for him and were expedient for vs: all which made for appearance of the truth of his humanity, or for accomplishment

OF IESVS CHRIST.

plishment of the worke of redemption. And such were those, which are naturall and not personall (for hee tooke not the person of any Man , the Sonne of Abraham: but the nature of Man *Heb. 2.* the seede of Abraham) and such were those , which are painfull, and not sinfull : and even sinfull infirmities hee tooke, since ^a τὸ ἀπειράντον ἀθηραῖον whatsoeuer in ^{a Nazian: &} man was not some way assumed was no way healed ^{Damasc.} though hee tooke them not by waye of inherence and pollution, as the Sunne shining on noisome and filthy places is it selfe nor annoyed, nor defiled : yet by way of imputation, hee bare our sinnes *1. Pet. 2.* Yea was made sinne. *2. Cor. 5.* God imputed sinnes vnto him; and by way of reputation. *Miske. 15.28.* *Cum iniquis reputatus est,* Man reputed him a sinner.

Now if any shall demand the cause or motiue ^{3.} *Cause of ta.* which induced C HRIST to take those penall infirmities, the cause of taking is intimated in the word *Taken:* they were not in him derived from nature, they were not inioyned him by command,they were not inflicted vpon him for punishment ,they were not imposed on him of necessity ; but they were taken by him in loue. If eyther command had vrged, or punishment forced him to it, then had he carried ^b *Secundum* them, not taken them: if either Nature had framed, ^c *concomitantia,* ^d *non causa, Bon.* or necessity driuen him to it : then had they taken ^c *Secundum* him , not he them. Indeed he had them by nature, ^e *simultatem tē.* and with necessity, by nature : but how ? by nature ^f *nem necessarie* ^b as it imports a Concomitance,not as it betokens a ^g *consequitionis.* Cause ^c together with nature, not of nature : with ^{Thom.} necessity : but how ? ^d not a deriued necessity, but an ^h *assumpta, nō* ⁱ *contraria, Bon.* assumed

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Scotus.

assumed: ^b not a necessity of constraint, but absolute, which absolute necessity was also Voluntarie, because of his owne accord he would needes be necessarily subiect to these infirmities. So that Saint Austin holdes true, telling vs hee had them, *non misericordia necessitate, sed miserante voluntate*, not necessarily deriuing them by property of nature, but freely assuming them, yea and the necessity of them by an act of will; his diuine will preuenting, and his humaine will concurring.

It is well obserued by Zanchius, that C H R I S T to shewe his delight was to bee with the Children of men, had often before he was incarnate appeared in the visible shape of man ^c playing as it were the prologue to the act of his incarnation: but behold here hee comes indeed vpon the stage of the world, and beggerly clad, or rather naked, actes a base part, and represents infirmities. Sweete I E S V S, was it not enough for thee to endowe vs with thy supernaturall riches, but thou must cloth thy selfe with our naturall nakednesse? was it not enough to assume our nature, and the properties belonging to that nature, and the actions issuing from those properties; but thou must co-assume the weaknesses of nature, of properties, of actions? in thy gospell thou commandest saying, take my yoake vpon you: in thy practise it seemeth thou takest our yoake vpon thee: Good Lord, if thou hadst but prayed to thy Father, hee would haue giuen thee more then twelue legions of Angels: if thy wrath had beene kindled, yea but a little, all the foundations of the world had beene discouered

^c In preludi-
um vere in-
carnationis.
Iren. l. 4.

OF IESVS CHRIST.

discouered at the blasting of the breath of thy displeasure : if it had so pleased thee , thou mightest without presumptuous weakenesse , and by strong out-stretched arme , haue made thine enemies thy foote-stoole , and led captivity captive . Doubtles had not this *Samson* bound himselfe with the cordes of his loue , those *Philistines* could neuer haue surprised him ; but this , euē this his good pleasure was , thus by this willing minoration and exinanition of himselfe to shew his greater condelcension and dignation to vs , ^b *Sugit ubera qui regit sidera* ; and with the bright-burning flames of his loue to enkindle our greater affection and deuotion vnto him , ^b *Augustin.* ^c *quanto pro me vilius tanto mihi carior* . ^{- Bern.} In which regard it hath pleased the Holy Ghost to phrazē , C HRIST S assuming of man-hood , a taking of flesh , denominating it not from the worthier parte , the soule , an Inanimation , but from the baser parte , the flesh , an Incarnation , and in this place to terme it , not a taking of our nature , but a taking of our infirmitie s .

We haue already seene great loue of C HRIST in taking our infirmitie s : wee are yet in fewe words to see greater loue of C HRIST in carrying our Sorowes . There G OD was clothed with the vaile of flesh ; here G OD is compassed with the shadowe of death : there was earth , earth , earth . *Hier. 22.* ^{29.} hee was borne ; here is woe , woe , woe , *Reuel.* ^{8.13.} hee hath borne : there he tooke the infirmitie s of our fraile nature ; here hee undergoes the penalty of our sinfull nature : there hee came in the forme of

The second
generall part.

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of a seruant, and was subiect, and was bound; here he commes in the forme of ^b a bad seruant, and is beaten, and is crucified. For he carries *Sorrowes* and (if I may so speake, for ^c *Saint Bern.* hath spoken) he runs thorough the briers of passions, & like *Ionas* is plunged into the maine deepe of *Sorrowes*, and swallowed by the Whale of death.

^b *Bern. Ser. in
scr. 4. hebdo.
pen.*

^c *Ser. de pass.*

*Sorrowes or
paines.*

Wherin, because this theme hath beene admirably discoursed and discusst,*opus diei in die suo*, by a *NON SICVT* of inuention and iudgment, and also to spare eies as well as eares, I list not recompt at large the seueralls of his Passion, frō his agony in one garden to his buriall in another garden. I stand not vpon that which yet hee stood much vpon, his travell's in preaching, his weariness in travailling, his watchings while hee prayed, his temptings while hee fasted, his teares while hee pittied; what should I tell of the deniali and treason, cowardly deniali, Deuillish Treason of his owne *Apostles*? how *Peter* at the tender voice of a maide abuired him, whome at his powrefull Voice he had forsaken all to followe: (O *Peter* thy hands might well be warmed at the fire, but sure thy devotion was cold in the mouth *Luc. 22. 55.* but yet *Peter*, albeit hee denied him there for feare, hee had followed him thither for loue, and hee wept bitterly, and so *delevit quod deflevit*, he washed away his faulfe with the baptisme of his teares. But *Iudas* that second serpent, betraied *CHRIST* that second *Adam* in the Garden so strangly, that the *Evangelist* may wel point it out with a double *E C C E. Mar. 14.* Being drunke with poison, while hee thirsts after

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after gaine, and the strong armed man, not forcibly breaking into, but familiarly entring into his heart, (so sayes the spirit of G o d, *Luc.22.3*. Satan entred into *Iudas*) he fels him that came to redeeme the whole world: and whereas a poore box of ointment he had valued at three hundred pence , and more; *Iho.12.5. Mar.14.5.* this pretious ointment, *Cant.1.2.* whose name is a sweet smelling ointment , powred out , and himselfe anointed with the oyle of gladnesse aboue his fellows, he prises at *decorum pretium*, a goodly price surely; *Actb.11.13.* nay, sets no price, but takes their first offer, euen thirty pence. So heinously base , and basely heinous a fact , that in reuenge thereof at the destruction of *Ierusalem*, cleane contrary , thirty *Iewes* are reported to haue beene sold for one penny. Thus not a stranger , *etiam tu o Brute*, but it was euen thou my companion sayes the Prophet; *homo pacis mea, Judas* one of the twelue, *magnificauit super me supplantationem*, hath lifted his heele against his Maister and Maker , ^{b Aug. Ser.} & officio san-^{117.} *guinem fundit & pignore vulnus infligit*, and betraied the Sonne of man with a kisse (*timeo Danaos & do-naferentes*, an enemies kisses are wounds.) I purpose not to aggrauate the despight of his enemieis, how the *Iewes* with ioint consent cried, not *H i m* but *Bar-rabas*, at whose birth the Angels had sung, not vnto vs , but vnto thy name giue the glory ; and so the builders , those who pretended skill in discerning stones , refused this pretious Stone , this head-stone of the corner : how they crowned him , as neuer was King besides, with a (dolefull shall I terme it,

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or shamefull?) diademē euen a crowne of thornes; strange devise! thornes to ^b torment H I M , crowne to delude H I M . How that face , into which the Angels desire to looke, they so deformed, that, whome the Spouse calleth *Cant. 5. 10.* a goodly person ^a among ten thousand , of him *Esay* may verifie *53. 2.* hath nether beauty nor fauour, and by reason of his diuers-coloured blowes , and spittings , and stripes , and wounds , and goare, he seemeth ^c as it were in a

^b & compun-
gentes coro-
nant & illu-
dent sador-
ant. Ambr. in
Luc. l. 10. & 23.

^c Quis lego-
sum. *Esa. 53. 4.*

^d Chrys in
Iean. hom. 83. for *Pilate* to ^d incoue the Jewes to pittie, stript him not so much of his clothes as of his skinne by cruell scourging (if *Vincentius* say true) scourging with thornes , scourging withropes ; scourging with chaines . I will not talke of that, at which himselfe was silent, his condemnation , whereby the Lord of life was deliuered to the power of death: nor will I dilate of his crucifying , so painefull a death that without any deadly wound it killed him

* *Quid dicam*
in cruce m tol-
tere? Orat. in
ver. 7.

ly himselfe wants words to expresse it , and is forced to a * *quid dicam?* and yet this made more heinous and painefull by barbarous and sauage circumstance , while at that very time in which hee had deliuered their Fathers from the house of Epytian bondage, they crucified H I M , and as vnworthy to breath his last, within the holy Citie they crucified him without the gates ; and whome *Esay* sawe attended with Angells [*Cælestibus*] they comforted with thieues [*Scelofis*] and that people, to whom

OF IESVS CHRIS 2.

whome hee had formerly giuen water out of a rock,
and among whome hee had lately turned Wa-
ter into wine , compelled him to drinke gall and
vineger.

I haue not yet mentioned his sweating of bloud
in thicke dropes ^a proportionable to his Sorrowe, so ^{a Magnus an-}
that it trickled downe to the ground in the garden ^{gorgutie} ^{große lans:}
(Luc. 22. 44. a strange watering of a garden !) ^{Con.}
this second Adam got his bread where-with to nou-
rish our soules in the bloudie sweate of his browes;
yea of his whole Body', fainting as it were in a bath ^{b Bern. Ser. 3}
of his owne bloud , and weeping not ^b onely with ^{de ram. pal.}
his eyes, but euen with all his members.

I leauie his Soule drinking vp the cup of Sor-
rowe ,sheere ! without any tempering of comfort,
while ^c the Deity sequestred it selfe :his Body (of all ^{c Quantum}
other the most tender) as beeing shaped of Vir- ^{ad respectum te}
gin-substance without commixture of the male
nature and yet the most sensible partes of this most
tender Bodie bored and magniled ; so bored , and so
mangled , that now ^d not so much his members, as ^d Cypr. 2. 1.
his wounds, were tortured: his teete before washed ^e 6.
with teares, nowe teared with nailes . I disdaine to
recompt their vile vsages insuing , howe they parted
his garments, ^f by which he had wrought miracles :
nor with his death did their malice die , but ^{e Chrys. in}
a Souldier pierced his fide with such a broad
deepe wound , ^f that Thomas might put his hand ^f August.
in it . If I would followe the Friers curious spe-
culations , and pretended reuelations , I might par-
ticularly number vnto you his stripes amounting

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^a Cost med. 24 as ^b some haue reported, to 5400. as ^b others say
^b Did veg.
^c Granat.
^d Olor.de
pasi.
^e In circum:
or t:coron:
flagel:scrucis:
lanc.

to 5370. as yet ^c others hold to 4000. at least as the custome according to the number of the band of souldiers proueth to 660. his head by the crowne of thornes bored with ^d 72. wounds : his fve maine wounds: his ^e six times sheading his pretious bloud: his seauen speeches on the crosse : these I might summe and totall in iust account; but since *Pauperis est numerare pecus*, numbring is an argument of pouerty , it would much detract from the infinite plenty of C H R I S T S Sorrowes . And therefore to let passe these, and euery one of these , & many more then these , it is too too cleare that *Saint Bernard* sayes, *dixit multa gesit mira, pertulit dura, dura verba duriora verbera, durissima supplicia; pertulit dura*, he hath caried Sorrowes . Sorrowes ; so one translation reades it , these are of the Soule : another reades it *Paines* , and these may bee of the body ; whether wee regard his disconsolate Soule , or his tender Body , a *Sorrowfull* and a *painefull* Passiōn. So incredibely Sorrowfull , that *Eſay* may well preface to these Sorrowes , 53. 1. Who will bee-leeue our reporte ? So intollerably painefull , that each one of these paines may iustly bee a martirdome : So Sorrowfull and so painfull that *Eſay* may fitly surname C H R I S T *Virum dolorum*, a man of Sorrowes , and *Bernard* may call this time *hebdomadampenofam*, a weeke of paines.

And yet for all the Sorrowes and paines, the sorrowfulnesse and painfulnesse hee caried it patiently , the Text sayeshee *C A R I E D* Sorrowes or paines:

OF PESVS CHRIST.

paines : amid the thornes of Paines sprung the rose of Patience , and I shall not neede to set out the rarenesse of this , since I haue already set downe the grieuousnesse of those . It is like the badde spirits , whome hee had often dispossesed of mens Soules and Bodies , obstinate in malice , complotted most exquisite tormentes of purpose to bee reuenged on him . For so *Saint Luke* had intimated vnto vs , that the Diuill hauing ended all his temping , departed from him ^a for a seazon , *Luke. 4. 13.* till opportunity should serue , and nowe here hee thought it serued : but *C H R I S T* defeated the Diuills plots , hee bore the paines ; yea , *tulit et pertulit* hee did both beare them and ouercome them , *Subiit* & *subegit* hee did both vndergoe them , and ouercome them . In his teaching it is sayd hee opened his mouth in parables ; but at his cōdemning it is said hee opened not his mouth : notwithstanding hee was so despightfully vsed by *Caiphas* , who ^b had bought the Priest-hood for that yeare of *Herod* , and though the iudge of quick and dead was condemned to death by *Pilate* an vnrighteous iudge ; yea by the same iudge acquitted of guilt , & yet condemned to punishment , and this not according to the letter of che the Lawe , but *Luk. 23. 25.* at the pleasure of the tormentors ; yet for all this (as some conjecture , least by his eloquence he should haue escaped death) hee opened hot his mouth ; in so much that the Judge , who vnjustly condemned him , iustly admired this . At their reuilings hee was deafe and dumbe , that had cured their dumbe and their deafe .

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at his crucifyng thos rauening Wolveys preyed vp
on him, *homo homini lupus*; this gentle Lambe prai-
ed for them, *homo homini Deus*; he prayed ^a *ignosce*
for them, *Father forgiue them*, who had cryed *cruci-*

^a Bern. in hcbd
per.

fie on him, *crucify him, crucifie him*. At his dying his
soule was not taken from him like the rich *Epicures*
in the Gospell but he layde downe his Life, and he
commended his Spirit, and he gaue vp the Ghost,
Tradidit spiritum sayes Saint John, *emisit spiritum*,

^b In Luk. l. 10
c. 23.

sayes Saint Mathew, *emisit, non amisit* as ^b Saint Am-
brose comments, hee sent his spirit out of his body
as Noah sent his Doue out of the Arke: and when
as the very Earth, though by nature vnmoouable,
quaked for horrour of the fact, and the whole course
of nature was out of course, for that the Life of
Nature was depriued of life, yet he, *Perdixit vi-*
tam ne perderet obedientiam hee gaue vp the Ghost.
Well might the Doue, a Bird, which hath noe
gall, light vpon this Lambe of God, which o-
pened not his mouth. Milde Doue! mecke Lambe!
patiently and peaceably, mildly and meekely hee
caried painefull and pangfull, heynous and heauy
sorrowes, yea materially, *John. 19. 17.* hee carried

^c *Supplicii sui*
^d *psegeflator*
Leo Ser. 8.

his ^e owne punishment and crosse, like *I-sack* who
carried the woode on his shoulders, where-with
himselfe was designed to be sacrificed: take it how
you please, Portor-like, *Baiulauit dolores* (if from
the length of the word I may allude to the length
of his sorrowes) not *tulit* but ^d *Baiulauit*, and ^e *porta-*
wit, they were long in him, and he in them, he carri-
ed and indured sorrowes.

^a Tremel:
^f Vulg. latin.

And

OF IESVS CHRIST.

And yet for all this they were none of his owne,
for although Saint John sayes truely , *John. 19. 17.*
Baiulans sibi crucem,hee carried his owne Crosse;
yet S. Ambroſſe expounds it ^f *Doles Domine non tua,* ^{fin Luk.4.10}
sed mea vulnera, hee carried O v r sorrowes . Many ^{3.}
faithfull Martyrs we reade of, that haue carried hea- His compaſſi-
onie sorrowes: but this is C H R I S T s prerogatiue pec-
uliar to haue, carried O v r sorrowes , These here
were ours ; ours by desert.

Alaffe hee was innocent , though for vs hee was
made finne , yet himſelfe knew no finne : and if the
Tormenters ſhould ſay as once they did *Luk. 22.*
64. prophesie , Who it it that ſmote thee , wee may
quickly become Prophets and anſwer for him,O v r
finnes ſmote him . Every one of vs might crie with
Ionas , Propter me hac tempeſtas, take mee and caſt
mee into the ſea. *Ionas 1. 12.* but behold C H R I S T
I E S V S cries louder, *in me conuertite ferrum,* if you
ſeeke mee, let these goe their way . *John 18. 8.* And
ſo, *Sine noſtris meritis, imo cum noſtris demeritis,* as
Saint Ambroſe ſpeaketh: where finne was plentious,
Grace being more plentious , As Saint Paul ſpea-
keth, this Lambe ſacrificeth himſelfe vpon the
Altar of the Crosse for our benefite ^h *Tanto dig-* ^h *Beſt super*
nantius quanto pro minus dignis: with ſo much the *Cant. Ser. 15.*
more worthy loue, by how much leſſe worthy wee
were of loue.

Now as aromaticall perfumes bruiled in peeces ,
ſo this loue beeing diſcourſed in particulars will bee ^{In particular.}
then moſt odoriferous and fragrant. To begin with
his Disciples, ſo dearely he tendered, and ſo tenderly <sup>To his Disci-
ples.</sup>
loued

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loued them, that if vpon vrgent occasion of important busines, euen to pray ; yea and that for taking away the distastefull cup of that death from him, he was to part from his disciples for a time, the Text sayes, ^a *He was plucked from them* ; not seuered and separated , but pulled and plucked like a tree by the roote , from the kindly soile. Strange ! he ^b *Whose shooes latchet Iohn Baptist is not worthy to stoop downe and vnloose* , hee stoopeth downe , and washeth the feete of his Disciples : yet stranger ; the feete of *Iudas*, who he fore-knew and fore-told(though not by name, to salue his credite) should betray him, and cause his feete to bee nayled to the crosse , yet hee washed the feete of *Iudas* and, as S. *Origen* supposeth, he washed them first of all , and like enough he washed them with teares : sure, what hee would not do to Satan for the glory of the whole world , that he did to *Iudas* for loue, hee stooped downe before him , & washed his feete. Yea, most strange ! when the Traytor dissemblingly call'd him Maister, a Title of honour ; hee saluted him kindly , Friend, an appellation of loue : and with those lips, in which there was found no guile, he kissed those lippes, vnder which , was the poyon of Aspes. Nor was hee lesse compassionate to *Peter*, who by abiuriug him, had preiudged his cause, and fore-condemned him : but as once when hee walked vpon the Water, and began to sinke, C H R I S T vp-held him with an out-stretched arme ; so nowe when he walked in the paths of death, and was nigh swallowed in the gulfe of perdition, C H R I S T saued him with a respecting and

^a *dimonias.*
Avulsus. Lyc.
22.41.

^b Mar. 1.17.

OF IESVS CHRIST.

and recalling and reelayming eye.

Nor is this loue confined to his Disciples, but
deriueth it selfe euē to strangers, while some report
that the Souldier, who pierced his side, after-ward
through CHRISTs loue, working in him by his spirit,
became a Christian, a Professor , proued a Bishop,
a ^P Martyr. The thiefe on the Crosse , though a no-
ted malefactor , yet if once he crie , Lord remem-
ber me when &c. C H R I S T answers immediatly, [*I
say unto ihee*] and promises [*thou shalt*] and seales
vp his promise [*Verily*] and promises more then is
asked [*paradice*] and promises presently beeing as-
ked indefinitely [*this day*] *Verily I say unto thee, this
day shalt thou be with mee in Paradice.*

To strangers

<sup>P Chry. ix.
Mat. hom. 88.</sup>

These were but strangers : marke his loue to his cruci-
fiers, they curse and execrate themselues ; yea
and their posterity *Mat. 27.25. His bloud be upon us
and our children:* he prayes for them ; yea before he
rewards the beleevung Thiefe, *hodie mecum*, nay, be-
fore he disposes of his deare Mother, *Ecce mater*, nay
before he takes care for himself, *Dvs mens*, he praies
for his crucifiers ; whom yet he nameth not crucifi-
ers, but them , *Father forgiue them :* and to make it
as it were more effectuall, he seconds his praier with
a reason (which yet he did not praying for himselfe
in the garden) *for they know not what they doe.* The
meditation hereof makes a holy Father breakē forth
into passion , *a how Lord , how wilt thou drench* ^{1 Bern. heb. 13.}
those that loue thee in the streme of thy pleasures, paue,
who doest so embalme these that crucifie thee, with
the oyle of thy mercy ?

E

Nor

THE LIFE AND DEATH,

To mankind.

Not is CHRIST's loue only great intensiuely, intensiuely to his Disciples, intensiuely to those strangers, intensiuely to these Crucifiers; but great it is both intensiuely, & extensiuely to all mankind; while he had giuen that which he did not owe vs, and forgiuen that which we owed him, and , after wee had borne armes against him, hee hath embrased vs in the armes of his mercy , and to make seruants brothers and exiles Kings, hath made himselfe the by-word of the people, and the curse of the lawe, and the life of all men; hath giuen his own to purchase all mens. And that so chearefullly giuen , that the loue and manner of giuing is far greater , then this greatest gift ; his compassion then his passion.

<sup>a Ambr.in Iuc.
l.10.c.23.</sup>
<sup>The manner
of his louing.
σωκόπας Κο
αρχερ Λυ.12.
go:</sup>
Shall I say he resolues to die? himselfe tells mee more, that he is ^b streighted and greeued till he doe dye : if Iudas slack, hee hastens him *Ioh.13.27.* that thou doest do quickly : if Peter dissuade him from dying , though before he called him blessed, he will now call him *Mat. 16.23.* *Sathan* he accompts his passion but a iourney *Ioh.7.33.* *I go unto him that sent me* : I but a iourney may seeme tedious; behold then he accompts it a baptisme, which is but a sprinkling, at most a washing *Luk. 12.50.* *I must be baptizēd with a baptisme* : yea, he does accompt it as easie asto drinke, yea, it is meate and drinke, to him to dye for vs, *Ioh.4.32.* I haue meate to eate which ye know not of, and *Ioh.18.11.* *Shall I not drinke of the cuppe which my Father hath giuen mee?* Hee sayes not, I will, but with Emphaticall vehemence, shall I not; not taste & sippē of it , but drinke of it , and drink it

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it of, shall I not drinke of the cup? I cannot omit
that which the Gospell hath, naming that howre
Ioh. 8. 20. His howre: as if in that hee were to
inioye his longing: and what himselfe there ad-
deth, terming his passion *verse.28. His exaltation*.
May it please you take note of the circumstan-
ces; his bloud was so desirous, and euencou-
tous, and (if it be lawfull so to say) ambitious
of effusion, that it could not bee conteyned with-
in the precincts of his veynes, but of his owne
accord sweate and issued out: and when hee
was to bee betrayed, in token of loue, he would
needes be betrayed with a kisse, which is the to-
ken of loue, and as it were to meeete death halfe
way: *Proeefit* hee went forth, and hee glories so
much in the sauing name I E S V S , that so soone as
they tell him, they seeke I E S V S of *Nazareth*,
he presently answers, I A M H E E . Goe wee nowe
along with him to his Crosse, and obserue him a
while: there when hee prayed [M Y G O D , M Y
G O D] Hee might haue prayed in silence, but
remembering he was o v r teacher hee cryed whith
a loud voice: when hee cryed I T H I R S T , it may
bee probablie presumed, that his thirst procee-
ded not so much from his drynesse as from his
loue, nor did hee thirst so much for drinke, as
for o v r Saluation: at his dying to shewe hee
was and will bee readye to incline in fauour to
vs, hee dyed *inclinato capite*, bowing downe his
head, and (as it may seeme) calling for death, which

E 2. other.

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otherwise for feare (saith Nazianzen) durst not approach him, he died crying with a loude voice. *What shall I, what need I, what can I say more?* this much, such was his loue, that, if it had beene needfull, hee would haue beene dying for vs vntill the day of iudgement ; I will yet say more, such and so much was his loue to men, as they themselues many of them accompt madnesse : S.Paul calls it *much*, & as the vulgar Latin reads it, too much loue. Who can expresse, who can value, who can conceiue ^a *Qualiter prauenerit nos, venerit ad nos, subuenerit nobis?* ô the loue it selfe of none but such a louer as is loue himselfe.

Eph. 2. 4.
^b *Nimiam caritatem.*
^a Bern.
Vte of duty.

Thus, to draw toward conclusion, ^b we see CHRIST I E S V s that ^b bride-grome of bloud celebrates a mariage with his Church vpon the geniall bed of the crosse, his head resting vpon a pillow of thornes, and himselfe attired with the rich wedding garment of loue. We are CHRIST s Church, & loue is the load-stone of loue, and no man so Iron-harted, but the load-stone of such loue may draw him. This King exacts no tribute but loue, requires no homage but loue, inioynes no duty but loue, expects no requitall but loue, and, though he haue remitted all other debts, this one he will not remit : owe nothing but loue. Let the Church therefore (as the spouse in the *Canticles*) be sick and faint for loue: and let alway the fire of zealous loue preserued and nourished with the fewell of CHRIST s crosse, burne and flame vpon the altars of our hearts. Do we heare ioynly that CHRIST was borne and was crucified? Let not,

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not, ô let not C HRIST be crucified by vs againe,
Hebr.6.6. but let vs bee crucified with C HRIST,
Gal.2.20. and let him , ô let him bee borne in vs a-
gaine.*Gal.4.19.* Let vs not with the vncleane spirits
crie, what haue we to do with thee ô I es vs of N a-
zareth ; *Mar.1.* and yet they also confessed him to
be the Sonne of G OD : but let vs with the good An-
gels (and yet he was not their redeemer) sing at his
birth, yea sing and play, *Corde & chordis, fide & fidibus*
with heart and hand, and harpe, this Song of ioy
and iouisance, and iollitie, *Glory to G OD on high;* and
at his death with the same quire of heauenly musi-
tions , chaunt our hymnes of praise to the Lambe
that is killed.*Reuel.2.* Seuerally, do we heare Christ's
birth or Assumption, although we cannot with the
Starre runne to him, nor with *Elizabeths* babe spring
in the wombe , nor with *Simeon* take him vp in our
armes ; yet let vs with the Prophetesse *Anna* con-
fesse him, and with the watchful Shepheards glorify
G OD for him ; yea more, let vs with the wife-men
in the Gospel, being inlightened & guided with the
Starre of grace, come and present gifts vnto him,
Gold, Frankincense, and Myrhe : we shall not need
to fetch gold from *Ophir*, but the Gold of pure faith,
which will abide the fierie tryall , and Frankincens
by exhaling the sweete perfume of deuoute pray-
ers, and Myrrhe, by dropping and distilling the bit-
ter , but pretious teares of repentance. Doe wee
heare C HRIST's Death or Passion ? if any man be
not so forward as the W ise-men , to acknowledge
him in the Stable ; yet let him not bee more back-
ward

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ward then the Thiese, who confessed him on the Crosse. Let vs not accompt the bloud of the Testa-
ment an vnholy thing, and cōmit vncleanness with
greediness, like those that are enemies of his crosse:
but let vs bathe our soules in that purple streme,
and haue our fruite vnto holinesse, like those that
are conformable to his death.

Let no man deceiue himselfe, and hold it suffi-
cient , to weepe in commiseration of C HRIST S

^aStantem lego, paines : the Virgin-Mother ^b wee read , stood by
^bstantem non
lego. Ambro. de
ob. Val.

the crosse, we do not read she wept by the Crosse;
and yet if thine Head sweat clots and powre stremes
of bloud , thine eyes may well shed droppes of
teares ; if not for his paynes , yet for thine owne
sinnes . The true fruit gathered of the Tree of
C HRIST S Crosse is our imitation of C HRIST S
example . If therefore he the Captaine and finisher
of ovr faith , Who is the mirour of suffering
and the meede of sufferers , if hee suffered and so
entered into his glory : then wee must beare triall
if wee will carry away triumph ; and trauaile by
the Wildernesse of Sorrowe , into the land of pro-
mise , and (if neede require) fayle through a redde
sea of bloud vnto the wished hauen of H E A V E N .
If hee were crowned with Thornes (a lilly among
Thornes) be wee also crowned not with ^a flowers ,
^bur. d'Ascon
w.l. an. 1604. 1605.
not with Thornes , namely with the ^b roughnesse &
Clem. pad. 2, 8
c. tō spaxēt ū
x. 1604. 1605.
Naz. iis. yor.
sharpenesse of a Godly life . As G O D F R O Y of
B U L L E N the first proclaymed Christian King of
I E R U S A L E M refused to bee crowned there, adding
it was vnsit the seruants Head should there bee
crowned

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Crowned with Gold, where the Maisters had beeene
crowned with Thornes : the same resolution mo-
ralized let vs carry , and accompt it a shame for the
member ^c to bee delicately pampered vnder a ^c Bern.
Head gored with thornes , but so liue , as the life
of the members ^d may bee the Crowne of the ^{a August.ser.} 114.
Head , and not our finnes the prickels of the thorns.

When we read at C H R I S T s death , that the vaile
of the Temple was rent , and the Graues opened
themselues , and the stones were clouen , if we can
not become as the noble vayle of the Temple (and
yet we should bee temples of the Holy Ghost)
which rent in twaine from top to bottome ; at least
let vs equall the stinking Graues that opened , and
let the Graues of o v r Soules , dead in sinne , send
forth their dead : and if wee cannot haue fleshie
hearts , as the Prophete speaketh , yet , in this point
let vs haue stony hearts , to be clouen at the medita-
tion of the Passion of C H R I S T . O let o v r
hearts abound with the meditation of his passion ,
and let our mouths speake out of the abundance of
our hearts .

O diuine fountaine of meditation , flowing with ^{Vfe of com-}
waters of comfort by the pathes of righteousness ! as ^{fort.}
Philip inuites Nathanael, come & see ; as David pro-
claimeth, tafst and see how grations the Lordis. Behold
that which Judas sold and the Iewes bought , that
hath Judas lost , and wee haue gayned , euen
CHRIST himselfe , who in his passion as he ^e is . C en- ped. L
myzandswys , and of bountifull largesse so hee is 1, cap. 9.
myzandswys and of vnualuable profite , while liee be-
ing

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ing abased and abused hath aduanced and aduan-taged vs , and according to the riches of his grace out of fencelesse stones hath raised vp vs Children to *Abraham*, and, whereas before we late in the sha-dowe of death, hath giuen vs possession of the Land of the liuing . Cheere vp therefore O drooping soule what euer thou art : doth Sathan tempt thee, and attempt to plunge thee into a gulfe of dispaire ? is thy conscience wel-nigh ouer-whelmed with a sea of G o d s wrath ? feare not Satan , see C H R I S T hanging in theaire to ^b cast downe the Prince of the aire : feare not wrath, heare C H R I S T s bloud spea-king better things then the bloud of *Abel*, and crying not for reuenge , but for pardon of his brother : doe but present this *Josephs* coate dipped and died in bloud to his Father , and hee will acknowledge it. Art thou a thiefe? while thou art an impenitent sin-ner, thou art ; for thou robbest G o d of his honour, the Church of a member, thy soule of life : Loe for thy comfort , C H R I S T would needes bee crucified among sinners and thieues , to signifie his mercy, to sinners and to Theeuees : do but crie with the bee-leeuing thiefe, Lord remember mee, and be crucifi-ed with C H R I S T , not as hee was , but as *Saint Paul* teacheth : Gal. 2. 20. and then like ^a a thiefe thou shalt steale , yea take by violence the kingdome of heauen, and with that thiefe bee assured of paradise, it is the ^d honour of Paradise to haue such a Lord, as can make a very thiefe worthy the ioyes thereof, desire wee sauing grace? the Cherubins doe not so shadowe the mercie-seate , but that it dartere out soueraigne

^a Calefie fura.
sur imperium
Chry. de latr.
bam.2.
^d Aug. Ser.
130.

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soueraigne influences of sauuing grace. Stand we in want of mercy? then follow wee S^t Bernards practise
Quodex me mihi dedit, usurpo ex visceribus Domini; ^{a Sup. Cantic. Ser. 61.}
qua misericordia afflunt, and lest the current of his mercifull bowels shoulde be dammed vp, or lest hap-
pily hee shoulde reserue any bloud vntid for our sakes ^b *Non desunt foramina, per qua effundat:* Lo they ^b *ibid.*
haue pierced or (according to the latine reading)
Ioh. 19. 34. opened his side with a Speare, from which issue Bloud and Water, ^c Water to clense,
Bloud to redeeme: two Sacramentall riuers of Pa- ^c *Aqua que diluat, sanguis*
radice, making glad the City of God, and stee- ^d *quireamat.*
ping the whole World with a rich veine of Liuing ^e *Ambre in luka.*
Water. The Doue may build her a nest in thefe ^f *l. 106. 23.*
Cant. 2. holes of the rocke: ^d the holes of the rocke ^d *Bern. sup.*
are the wounds of CHRIST, for CHRIST is the *Cant. ser. 61.*
Rock: the faithfull soule is the Doue, be yee simple
as Doves: the faithfull soule by deuout meditation
may build vpon CHRIST, and hide it selfe in his
wounds which are open for entrance. The man that
thus applyeth CHRIST's passion, he may crie, and
crie ioysfully, and truely crie, thy Death ô Lord,
is my Byrth, thy Crowne of Thornes, my Garland,
the Woundes of thy Body, the Starres of my Fir-
mament: thy bitter mirrhe refresheth mee, thy
stripes heale mee: and thy bloud clenseth mee: Mount
Calvary is to me, the Place of refuge, the Sanctuary
of mercy, the Land of promise, the Garden of Par-
adice: thy Crosse is to mee the wood, sweetning
the bitter waters of *Marah*, the Arke of the Cou-
enant, the Tree of life, the Ladder of *Jacob*, the gate

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of Heauen, the trophey of Victory, the chariot of Triumph, the monument of Saluation.

From the ef-
ficacy, & cer-
tainty.

Saint Chrysostome notes that the very aire was per-
fumed with the fragrant odour of this Lamb when
he was sacrificed, and that the very earth was clesned
with the bloud that streamed from his sides; and yet
hee came not to perfume the aire, hee came not to
clesn the Eearth: but he came to seeke and sauе the
lost sheepe of *Israell*, hee came to take their infirmi-
ties, to cary their Sorrowes; and their infirmities &
their Sorrowes, he hath taken and hath carried: sure-
ly not as *Marcion*^b auouched, imaginarily, but as
^b δοξασεις putat.
^c αληθος και εις ^c Ignatius teacheth, really: Surely saies the Prophet
δοκιμεις. ep. 2.
ad Tral.

Such is the priuiledge of propheticall history, that it
speakes in the preter-tence of the future time: and
such the vertue of C H R I S T s merite that *prius pro-*
fuit quam fuit; it was effectuall and helpfull, before
it was actuall and existent. For howsoever indeede
C H R I S T was anointed with the Oile of his Fathers
decree to the function of the mediatour from before
the foundation of the world & the Sons of men; yet
was this light reuealed in the dispensation of the
fulnesse of times aboue seauen hundred yeares after
this prophecy: and yet aboue seauen hundred years
before hee had or taken or caried, Surely, saies the
Prophet, surely he hath taken our infirmities, & ca-
ried our Sorrowes. And sure albeit the Prophet had
bin silent in this point, concerning C H R I S T s infirmi-
ties and sorrowes; yet the newe Starre appearing at
his birth, peculiarly termed *Mat. 2. 2.* his Starre, so
bright,

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bright, that ^a the sunne in the day-time obscured it ^{a Iansen, con.}
not: so strange, that it had both ^b station and motion, <sup>b C. 9.
Bas. iis ay.</sup>
as occasion serued; so happy, that the Colledge ^c of
Priests liuing then at *Rome*, iudged it a soueraigne <sup>c Mornz. de
ver. sel. c. 34.</sup>
beneficiale starre to mankind; this very Starre poin-
ted at this truth, that *G o d* was borne, & tooke our
infirmities: the strange Eclipse scene at his death,
solemnizing as it were his execucoes in so miracu-
lous dismal manner, that ^d the Moone being at the ^{d Dionys. ep.}
full, and the day at the midst, it vailed the face of the
Sunne with a Sable mantle, three houres together,
which made *Dionysius of Athens* to crie out, *Now the*
~~God of Nature suffers~~; this very Eclipse shadowed
out this truth, that *G o d* died, & caried our sorrows.

OVR sorrowes: this benefit of grace is not appropriate to the Iewes; though the graine dyes in *India*, ^{From the geo-}
yet the corne rises among the nations, and though
S. Mathew. 1. derives *CHRIST*'s line but from *A-*
braham, yet *S. Luke*. 3. fetches it from *Adam*, and
I E S V S C H R I S T hath as well a *Greeke* name
CHRIST, as an *Hebrew* name *I B S V S*, and *CHRIST*
is noted to dye with his hands dispred and displaid,
as ^e calling the *Iewes* with one hand, and the *Genitiles* ^{e Aret.}
with the other, and now the vayle of the *Iewish*
Temple is rent, and the partition-wall is ruined,
and *CHRIST* is O V R S. O V R sorrowes: not the
sorrowes of some of vs, but of vs all (howsoeuer
the Prophet saith not of some least any despaire,
or of all men, least any presume, but indefinitely
O V R) while the title of the Crosse was in the
three most common tongues, and *CHRIST* dyed

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* Sedal. par.
chall. 3.c. 13.

with his body * extended toward the fower quarters
of the world, and hanging amidst the Elements, as
dying for the good of the whole world; sufficiently
for a l l , but effectually to the Israel that is of God,
a remnant according to the election of Grace. And
thus , he is effectual to all Persons, and to all Times;
to all persons, to vs: vnto vs a Child is borne , and
vnto vs a Sonne is giuen, Esa. 9.6. To you , to you
is borne a Sauiour. Luk. 2.11. to them , they that
dwelled in the land of the shadowe of death vpon
them hath the light shined. Esa. 9. 2. To all times,
to the time past, he hath taken, in this chap. vers. 4.
To the time present, he is dispised, vers. 3. To the
time to come, hee shall growe vp. vers. 2. He that
was , and is , and is to come. Revel. 1.8. Hee
hath deliuered vs from death, and doth deliuere, and
will deliuere. 2. Cor. 1. hee hath taken and carried ,
doth and will take and carry effectually both OVR
and YOVR and THEIR infirmities and sorrowes, all
OVR infirmities and sorrowes, and the infirmities
and sorrowes , of vs all.

The conclu-
sion.

To seale vp this discourse, since now I e s v s is cruci-
fied, as charity doth communicate and say, he carri-
ed o v r sorrowes ; so let Faith appropriate and cry,
he carried M y sorrowes, Bone I e s v e s t o m i h i I e s v s
Good I e s v s make good, thy good Name I e s v s
vnto mee. The Spouse in the Canticles surnameth
him A b v n d l e o f M y r r h e : let therfore eue-
ry Christian man bind together a bundle of mirrhe,
gathered of all & seuerall his Paines and Pangs and
Passions, which are so many branches of the Mirthe
tree

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tree, and with the same Spouse place it betweene his brests ; yea in his brest, in his in-most breast.^b It is reported of *Ignatius* that holy Martyr (*fides sit Bīg tom 3.*
penes Authorum beleeue it who list) that being moued by *Traian* the Emperour, to renounce and reuolt from his L O R D and Maister I E S V S : hee returned this answer, he could by no meanes doe it, for his N A M E was written in his Heart : vpon which refusall, the Emperour putting him to death, and cauſing his Heart to be riſt out off his Belly, there was found the N A M E of I E S V S written in golden chaſtars. Suppose this history be not a history but a Fable; yet *de te fabula narratur* thou must moralize this fable: and as ^c *Cecilia* carried alwayes the Gof-pell of C H R I S T in her brest, so must thou C H R I S T himselfe: yea, with *Joseph* of Arimathia that honourable Councillor entombe I E S V S : where? where no man hath layd before, euen in a beleeuing heart, in the Garden of thy soule, among the flowers of thy vertues; and imitate the Iewes, at least in this, to ſet a watch about the Tombe, leaſt in the night of finne he be stolen away. He that cannot with *Ignatius* haue the N A M E of I E S V S written in his heart; yet let him with the ſame *Ignatius* ſound, and reſound his N A M E and criē ^d I E S V S my loue, is crucified. Ve-^d *épistola*
rily these words [I E S V S crucified] being not bare. *évangēlii*.
ly vttered (for alas ſpeech is quantitie, and quantity is deuoide of efficacy) but beeing firmly beleeued, they are ſoueraigne and powrefull words. Are wee learned? then with *Bonauenture* we may gather more learned subtilitieſ at the foote of the Croſe, then at

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the feete of any *Gamaliel*, & with *Saint Paul* esteeme
to know nothing (who yet was rapt into the third
heauens, and knewe much) 1. Cor. 2. 2. saue I E S V S
C H R I S T and him crucified: no better Schoole then
Caluary , Chayre then Crosse; no deeper booke

^a Bern. ser. 43
in Cant.

then **C H R I S T**'s wounds; no ^a higher Philosophie
then **C H R I S T** crucified. Are wee vnlearned? as
Gregory calls images, so *Cyprian* calleth the passion
of **C H R I S T**, the booke of Idiots. In our iournyes
by land these wordes [**I E S V S C R V C I F I E D**] are a
Vade mecum a companion to guide vs: in our voyages
by Sea they are an *anchora spei*, a *caput bona spei*, a *ter-
ram vidio* the Sea-mens Anchor, the Sea-mens Ha-
uen , the Sea-mens shore : in our battells *in hoc signo
vinces*, they are an Ensigne of Victory, *Veni, vidi,
vici*, they are a Laurell of triumph. These wordes
[**I E S V S C R V C I F I E D**] in our temptations they
are ^b *remedium contra omnia incentiuia*, such a shield
of Faith as quencheth all the fiery darts of the wicked:
in our dumps and pensiuenesse, they are *latifi-
cans Galeni* a gladsome cordiall, reioyce in as much

^b Bern.

^c *Electuarium* as ye are Partakers of **C H R I S T**'s passions. 1. Pet. 3.
reconditum in *Vasculo voca-*
buli huinus
quod est Iesus
&c. Bern. in
Cant. ser. 13.
In our sicknesse and maladies, they are ^c *pillula sine
quibus esse nolo*, the sick-mans salue for all sores:
yea in the very agony of death, they make vs with
old *Simeon* sing merrily a *Nunc dimittis*, and a true
requiem to our soules, and to hold the confidence,
and the reioycing of that hope vnto the ende, and
to crie with *Peter*, though I should die with thee,
yet will I not deny thee. Finally these wordes [**I E-
S V S C R V C I F I E D**] being applyed by strong hand
of

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of liuely Faith , they are able , I might saye , to remoue Mountaines ; to coniure Spirits , to raise the dead ; I will say to faue sinfull Men , to eternize mortall men , to blesse wretched Men . O Lord , wee of our selues are sinfull and mortall , and wretched : & faue and eternise , and blesse vs ; euен for the merit

of IESVS CHRIST CRUCIFIED . To

whom with thee ô Father and the Holy
Spirit , bee all praise , and glory
now and euermore .

Blessed are they that are made conformable to the
LIFE AND DEATH OF IE-
SVS CHRIST.